

The Converted Catholic Magazine



SPIRITUAL LAG

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VATICAN POLICY IN THE POSTWAR WORLD

HIERARCHICAL STRUCTURE OF ROMAN CATHOLICISM

WHITEWASHING THE VATICAN

CHURCH POLITICS IN ARGENTINA

BRONX 'MIRACLE' THAT FIZZLED

JESUS CHRIST—FIRST PROPHET OF ATOM BOMB

— . . . —

February, 1946

THE CONVERTED CATHOLIC MAGAZINE

EDITED BY FORMER ROMAN CATHOLIC PRIESTS

"When thou art converted, strengthen thy brethren."—Luke xxii:32.

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SPIRITUAL LAG

FEAR STALKS the world today because no one knows to what use men will put the newly-discovered force of atomic energy.

In the minds of many is the nightmare of an atomic war that would bring to pass the signs preceding the second coming of Christ as foretold in *Luke 21:26*: "*Men's hearts failing them for fear. . . for the powers of heaven shall be shaken.*" Back of it all is the sad fact that man's spiritual development has lagged far behind his scientific discoveries of the physical forces of nature.

Spiritually and emotionally, mankind in the mass is not far removed from the jungle, and therefore incapable of handling the forces of nature that science has unleashed. Physical power, sufficient to disintegrate the entire world, is at the fingertips of a few, but there has been almost no development of spiritual power to control it. The great mass of people still trust to the superstitious rites and formulas that were supposed to chase away imaginary demons that haunted everything in the Middle Ages. A medal of St. Christopher is trusted to control the machinery of an automobile; the avoidance of a 13th floor in a modern skyscraper is believed to prevent elevator accidents; rice-paper images of saints are eaten to ward off sickness and disease; messages from the Virgin Mary to a 9-year-old boy in a vacant lot in the Bronx telling how the world can be saved, are eagerly awaited by twenty-five thousand people kneeling in the rain and cold.

Not so much forgotten as never taught and learned is the message of the Gospel of Jesus Christ that reveals "*the power of God to everyone that believeth*,"—a power greater than the explosive power of all the atoms in the universe that that same God has made. There never has been a lack of *religion* in the world. But, for the most part, it has been the kind of religion condemned in *Romans 1:23*, that never pointed men to an object of worship higher than man himself and the things of his material world. Scientists have to a certain extent cast off the shackles with which this kind of religion bound man's intellect. But there has been very little success in freeing the soul of man from the bonds of superstition, and his emotions from centuries of wrong conditioning. Scientific achievement has thus far outdistanced man's reach after the things of the spirit.

If the unleashing of atomic energy is the prelude to the end of the earth, then the few who know and experience the power of God would do well to protect themselves against the day of His coming. It can only be the beginning of a new age for good if the power of the spirit is developed to a high degree in many.

VATICAN POLICY IN THE POSTWAR WORLD

A BIRD'S-EYE VIEW of events in different countries of the world today reveals a clear pattern of Vatican postwar policy of saving what it can of the remnants of Fascism. Here is a brief summary since V-E Day:

1. IN ITALY, Premier Ferruccio Parri's government—the best and most democratic of the five since Italy's surrender—was ousted last November 24 by open Vatican maneuver. Parri, in the words of Thomas E. Healy, N. Y. *Post* foreign correspondent, was virtually “butchered to make a Roman holiday” by the thinly-disguised Vatican-Fascist elements. The Pope started it all on November 15 by demanding Parri to stop the purge of Fascists, which Parri openly, in Parliament the following day, refused to do. The so-called ‘Liberal’ Party, made up of representatives of conservative thought and big business, then followed up by demanding Parri's removal and refusing to support the coalition. Powerful American banker Amadeo Giannini ‘just happened’ to be in Rome at the time and dealt the final blow to Parri's regime by publicly declaring that U. S. loans to starving Italy depended upon a “more conservative” government. Alcide Gasperi, leader of the Catholic political party, misnamed ‘Christian Democrats,’ succeeded the ousted Parri as Premier on December 12. Gasperi is known in Rome as a “*man of the sanctuary*,” according to a Rome dispatch in the N. Y. *Post* of December 11, “since his party is closely allied to the Vatican and the Catholic policy.”

2. IN ARGENTINA, the voters in the promised elections on February 24, were given ‘spiritual’ reasons for voting Dictator Juan D. Perón into power by the Pope's fulsome praise of Argentina's Fascist set-up in a special broadcast last October 28, in which he placed Argentina and its Fascist regime on the side of “those who want the love of God to spread over the earth.” Later, on November 16, Cardinal Copello and the entire hierarchy of Argentina issued a joint official Pastoral Letter ordering Catholics to vote for Dictator Perón. The priests from their pulpits explained the Bishops' “directive” that endorsed dictatorship, and proved it to be the best form of government, “*since Jesus Christ Himself was a great dictator.*”

3. SPAIN's Fascist dictator Franco received the Pope's blessing and endorsement again last November 18. This was the obvious answer of the Pope to the recently-revealed letter of the late President Roosevelt advocating a break with Franco, and to the many similar petitions from responsible groups in all democratic countries.

4. IN AUSTRIA, the Catholic *Volkspartei* won a clear-cut majority in the elections of last November 25. This *Volkspartei* is the old Clerical-Fascist party of Dollfuss-Schuschnigg and their private *Heimwehr*—the same faction that under the direction of Cardinal Innitzer and all the bishops of Austria paved the way for that country's incorporation into Hitler's Reich in 1938.

5. In Catholic PORTUGAL, Dictator Salazar was returned to power in the November 18 "elections," where only 285,512 votes were cast out of Portugal's total population of 17 million. Portugal's Clerical-Fascist regime is the Catholic church's ideal form of government.

6. In FRANCE, ardent Catholic Charles de Gaulle has stemmed the tide of anti-Clericalism and saved the behind-the-scenes Fascists from arrest. He has checked the radical progressive forces of the French Underground until they have lost their original strength and became enmeshed in his legalisms. Meanwhile Catholics in France have organized a new party, *Mouvement Populaire Républicain*, that gives them power for reaction behind a liberal front and a real balance of power between the rival Socialist and Communist parties, just as the Catholic 'Center Party' had in Germany when it prepared the way for the Hitler dictatorship, which it eventually voted into power.

7. In BELGIUM, King Leopold, who failed his country and the armies of its allies during Hitler's blitzkrieg in 1940, is expected to return to his throne this spring with the help of Cardinal van Roey and the Conservative Catholic party.

8. In GERMANY, prompt action of General Eisenhower in ousting Minister-president Schaeffer of Bavaria, leader of the pro-Nazi Catholic People's Party, barely prevented the full return to power of the Catholic-Fascist clique that controlled that large part of Germany before and during Hitler's time. So arrogant were the demands made by

the Catholic German bishops at their meeting in Fulda last August, that AMG was forced to delete several paragraphs and to prevent them from being made known to the German people. Col. Charles E. Keegan, New York City Councilman from the Bronx who had put Friedrich Schaeffer into power in Bavaria and was relieved of his post as Military Governor of Bavaria after Eisenhower's 'purge' of last September 30, has been since attacking Eisenhower's action at Catholic Communion breakfasts. According to the N. Y. *Herald Tribune* of last December 10, Keegan, speaking in the Hotel Pennsylvania, condemned the ousting of Schaeffer and his clique as part of "the spread of this Godless movement in Germany."

Those who did not know the Catholic church's ability to retrieve its political power from impending ruin, considered the church a 'dead pigeon' because of its open support of the Fascist world revolution that failed so ignominiously. Maybe this will teach them a lesson. There is no difficulty out of which the Jesuit-directed church cannot squirm. It is a past-master at shifting blame to individual scapegoats, denying facts, falsifying history, and turning to use a few ambiguous statements of recent years that can be twisted into a democratic sense. Today the Catholic church is stronger politically than it has been in decades, and has become the bulwark of world reaction bent on fostering a third world war — this time against Russia.



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BRAZILIAN CATHOLIC CHURCH

THE FIRST ORDAINED PRIEST of the new church recently established in Brazil by Bishop Duarte of Rio De Janeiro, who broke from the jurisdiction of the Roman Catholic church last summer, tells of the plans for the 'Brazilian Catholic Church' in an interview published in the November 1945 issue of the magazine *Inter-American*. Father Floriano is described as wearing a mustache and dons the cassock only when officiating at religious ceremonies, in contrast to Roman Catholic priests in all Latin-American countries who wear the cassock on the streets. "Our priests," he said, "will live like the other private citizens practicing their individual professions normally." They are not forbidden to marry.

Although professing that their doctrine is "free from the harmful influence of Rome, whose precepts have been defiled since 270 A. D. by its councils and by the decrees of its Popes," this young priest of Brazil's new Catholic church asserted that the ceremony of the mass will be continued, but in the language of the people. Private confession is also abolished, but general, public confession, as in Protestant churches, will be had on special days. Encouraging also was his statement that: "*We recommend that the faithful read the Holy Scriptures to educate their conscience and free their souls, thus avoiding the abuse of having to do penance.*"

This new Catholic church in Brazil will have no Pope or cardinals, and will resemble the Eastern Orthodox church in its government. Proceeding

further, this first priest ordained by Bishop Duarte declared:

"The Brazilian Catholic church will devote itself to bringing faith to the people, to establishing the great Catholic and Apostolic traditions. . . Its highest aim is to nationalize the church, and to Christianize our country through the divine principles of the Gospel and of the free grace of God. It will be a beacon shining on the true path of our national life, not a political instrument."



CATHOLIC INSTITUTE OF THE PRESS

A MEETING of *The Catholic Institute of the Press* at the Hotel Pennsylvania in New York last October 23, was told that "unless the Catholic writers of America helped to defend and preserve Franco they would eventually find themselves 'Sovietized' in the United States." The principal speaker was William T. Walsh, ardent advocate of Franco's Fascist regime and author of books in defense of the Inquisition. "*What Franco did,*" he declared, "*was to prevent the Sovietizing of Spain and to set up Spain as the Western bastion of Christianity.*" He called the Spanish Loyalists "*murderers and blasphemers, dominated by Soviet Russia.*" and warned that support of them would mean Soviet control of Western Europe. "*You will then have Gibraltar not in the hands of a Christian gentleman [Franco],*" he said, "*but in the hands of someone like Tito.*"

The actor Frank Fay also spoke against Mr. Laski's broadcast last September 24, when he called the Catholic church a "rich monopolist" in Spain.

The Catholic Institute of the Press was organized about three years ago among several Catholic reporters and rewrite men on Hearst's *Journal-American* and the N. Y. *Daily News*. Its membership was at first confined to Catholic employees of newspapers and magazines, but has since included employees in all branches of radio, advertising, the theatre and allied fields. It now claims a membership of about 800.



JESUS CHRIST—FIRST PROPHET OF THE A-BOMB

By L. H. LEHMANN

SINCE almost everything new is found mentioned somewhere in Scripture, it will not be surprising to find reference to the atom bomb in prophecy. We pass over as a mere play on words the "*A-BOMination of desolation*," foretold by Daniel, although this is actually what it must have seemed to the people of Hiroshima and Nagasaki last August.

I would rather call attention to the original Greek of *Luke 21:26*, where Jesus Christ speaks of the "distress of nations: the sea and the waves roaring; men's hearts withering away from fear, etc." If you read the line that follows: "*for the powers of heaven shall be shaken*" in the original Greek, you will find that it says: "*for the powers of URANIUM shall be shaken*," since the Greek for 'heaven' is *ouranos*. In the Greek the plural "powers of the heavens" is used. Our nuclear scientists tell us that atomic energy is the power by which the whole *cosmos* (the heavens) is kept together, and is different from any "power" we have on this earth, all of which is stored up from the sun's rays.

Our magazine is not given to distorting Scriptural words to make them fit present events in human life. But it would seem to be more than a mere coincidence that the Evangelist Luke, in setting down the words of Christ foretelling the signs that would precede the second coming of the Lord, used the very word (*uranium*) that nuclear scientists employ today for the substance they have succeeded in breaking up to release atomic energy. Their breaking up of the atoms of uranium has actually "*shaken the powers of the heavens*" ("*uranium*") and they assure us that if carried out on a large enough scale, it could completely disintegrate the whole earth.

Those whose hearts have already begun to "fail them from fear and for looking after those things which are coming on the earth," when they hear and read of this dread power of the uranium atom, should console themselves with the further words of Jesus Christ in verse 28 of this same chapter of Luke which follows immediately his mention of the destructive "powers of uranium":

"And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."



"THE MONK WHO LIVED AGAIN"

DR. WALTER M. MONTANO, former Dominican priest and now a missionary in Peru, advises us that, until further notice, his address will be 4529 Greenmeadow Road, Long Beach 8, Calif. This is the headquarters of the Western Hemisphere Evangelical Union, of which Dr. Montano is director.

He tells us that Mr. Juan Uriate,

formerly a prominent priest of the Roman Catholic church, is now with him, and describes this man's struggle to find the light as follows:

"How pathetic to see the struggle between the two forces working within! We have talked, studied the Scriptures and prayed for hours at a time. The other night we talked and prayed until 1:30 A.M. 'All that you say is true,' he remarked, 'but I feel that the Roman church is behind me, watching everything I do. I feel as if a monster's hands were holding me by the neck.' He says he wants to be happy, to accept the Lord, but doubts hold him back. He is so talented in many ways that the Lord could use his gifts if he only comes to Him. Let us all pray for him!"

Dr. Montano's life and conversion may be read in the book, *The Monk Who Lived Again*. Of his Gospel work in South America after his conversion he writes:

"Every time we were able to rent theatres or public halls for Gospel meetings, outstanding intellectuals, government officials and professional men packed these places, with the result that many of them accepted Christ. Some of our friends will remember how the Lord used us to evangelize some of the leading personalities in Latin America. How wonderful it was for me to sit with Bolivia's great President, Dr. Siles, and read the Bible to him at the palace of the Embassy! What a privilege to bring Dr. Moises Saenz, the ambassador from Mexico, to Christ, whom he accepted as his Savior!"

Dr. Montano and his wife have great hopes for the future of Evangelical Christianity in South America. Latin-America's signal to Evangelical missionaries is "GO!" he says, and relates that requests to hold nation-wide evangelistic campaigns have now come from

Chile, Peru, Bolivia, Ecuador, Colombia, Argentina, Cuba, Costa Rica, and Brazil. From Mexico, he recounts, an S.O.S. call has come from the entire Protestant body with an urgent "Come over and help us!"

JESUITS AIDED ESCAPE OF SCORZA, FASCIST WAR CRIMINAL

THE STORY of the escape last December of Carlo Scorza, former secretary of the Fascist party, who was being held as a war criminal reads like something out of the Middle Ages, and would be doubted as an anti-Catholic invention were it not told in detail by responsible New York newspapers.

Disguised as a Jesuit priest, Scorza was given refuge by the Jesuits at their St. Aloysius College near Milan. According to PM of December 20, "the police spotted Scorza on Saturday (Dec. 15) and arrested him, but let him go on the assurance of the Jesuits that he was a priest." When the police came again, Scorza had fled, and the lame excuse of Pietro Costa, the Jesuit rector of the college, was that he had accepted Scorza "in good faith as a Jesuit." The police thereupon put the Jesuits under "house arrest."

General Roatta and other Fascist war criminals are also said to have escaped through the connivance of the Vatican.

► THERE are 123 Mexican Baptist churches in Texas with a membership of 7,500, according to the 'Watchman-Examiner' of last October 18.

THE HIERARCHICAL STRUCTURE OF ROMAN CATHOLICISM

By L. H. LEHMANN

[THIS is the second of a series of articles on "The True Nature and Structure of Roman Catholicism."]

THE TERM HIERARCHY means "priest-rule," and is applied nowadays to forms of authoritarian government, where all the actions of a subject group are regulated by the decrees of a small ruling caste. It is the antithesis of democracy, which is "rule by the people." Fascist regimes are hierarchical, and, like the government of the Catholic church, rule by absolute decree issued by the "Leader"—*Fuehrer, Duce, Caudillo, Poglavar*—and put into execution by the various "hierarchs" who hold positions of power descending by steps from the supreme power of the leader at the top.

The fundamental concept of order and authority in the Roman Catholic church is rooted in its hierarchical structure, which is as coherent and immutable as a pyramid. Other institutions outside it may come and go; but the table of basic values of the church of Rome never changes or evolves. At times during its history, the Catholic church has been subjected to very rude shocks; in temporal matters it has even made concessions, for the sake of expediency, to changing values around it. But it does not, and cannot, admit *absolute* progress. For the continuity of these absolute values, its fixed, hierarchical structure is essential. Hitler, who also aimed to set up a similar millennial structure of Nazism, ordered his followers to model their organization after that of the Roman Catholic

church. In his *Mein Kampf* (page 882), he says:

"Here, too, one can learn from the Catholic church. Although its structure of doctrines in many instances collides, quite unnecessarily, with exact science and research, yet it is unwilling to sacrifice even one little syllable of its dogmas. It has rightly recognized that its resistibility does not lie in a more or less great adjustment to the scientific results of the moment, which in reality are always changing, but rather in a strict adherence to dogmas, once laid down, and which alone give the entire structure the character of creed.

"Today, therefore, the Catholic church stands firmer than ever. One can prophesy that in the same measure in which appearances vanish, the Church itself, as the resting pole in the flight of appearances, will gain more and more blind adherents."

However, the Catholic church is hierarchical not only in its own organized earthly structure, but also in its spiritual and racial concepts. In its view, especially as expounded by the Jesuits, the whole cosmos is one great hierarchical structure. The church and this world of men and things are but a microscopic reflection of the greater cosmos with God at its pinnacle. On this earth, as Pope Leo XIII declared, the Pope takes the place of God. He is the supreme head of the entire earthly structure, the *Summus Pontifex*—the highest priest and absolute hierarch—whose decree is unchanging and unchangeable law.

SPIRITUAL-RACIAL HIERARCHY

So intertwined are the spiritual and racial concepts in Roman Catholic ideology, that it is difficult to explain one without the other. According to Jesuit teaching a man is in some way actually born into his fixed place in the spiritual world. If he is born a Jew, for instance, then even if he becomes a Roman Catholic he can never become a "good Catholic"—in the sense that he cannot be trusted with the direction of the policy of the church. It is for this reason that the *Constitutions* of the Jesuit Order itself make Jewish descent, up to the fifth generation, an impediment to membership. This was confirmed in the Fifth General Congregation of the Order in 1593, since Jews and Moors (Negroes) were held to be "infamous" (*infames habentur*).¹ If, by special dispensation, a converted Jew is admitted, this rule prevents his "radiation" in the higher degrees of the Order. Polanco, a friend and co-worker of Ignatius Loyola, the founder of the Jesuits, was of Jewish descent and for this reason was barred from the generalship of the Order.

For the same reason, boys born of Protestant parents can only enter the Roman Catholic priesthood by special dispensation, and are never entrusted with confidential positions in the priesthood or hierarchy. But not only race and heretical taint are obstacles to the reception of certain spiritual benefits in the Catholic church. Sex, too, makes a difference. Women are definitely excluded from the priesthood—the first requirement of which is the male sex.

¹ "Qui etiam juxta Constitutiones titulo infamiae admitti non possunt." Cf. Steinmetz' *History of the Jesuits*, Vol. II, p. 19. See also E. Boyd Barrett, *The Jesuit Enigma*, p. 42.

The reason given is that the spiritual "power" of the priesthood, along with the choice privileges and high honors that go with it in the spiritual hierarchy, in this world and the next, does not "take" in a woman.

The Jesuit Order is itself constituted on the same authoritarian, hierarchical basis as the greater organization of the Catholic church which it controls. The Jesuits for this reason for centuries have bitterly opposed other Orders in the church, such as the Benedictines, because their constitutions are too democratic. In modern times, however, religious orders like the Benedictines, whose abbots are elected by all the members, have lost their primitive democratic set-up and have been whipped into the church's authoritarian scheme by Jesuit overlordship. Some latitude providing opportunity for dissent and free action existed in the Catholic church before the Jesuits came. Now, because of their intense centralization of power and their dogma of papal infallibility, the Jesuits have made the structure of the Catholic church more hierarchical than even that of their own Order.

JESUIT RACIAL CONCEPT

In the Jesuit view of mankind, the races constitute the rungs of an hierarchical ladder in a vast cosmic system that stretches from hell to heaven, with earth between as a testing ground. Each one is fixed from eternity in his "natural" place in this cosmic pyramid. He is predestined to it and cannot leave it, even though he may make efforts and appear to do so in this earthly life. The Fifth General Congregation of the Order declared: "Though we may be satisfied with a man as to himself, still he may be disagreeable to us

on account of what he has inherited from his fathers."²

In their view, any effort to serve God in ways different to those taught by the Roman Catholic church is called "heresy," a crime in Catholic teaching that is punishable by death. Any attempt to serve God according to one's individual conscience is regarded as a rebellion against being fixed in one's "natural" place in the great cosmic scheme of God's universe. It is useless, however, to try to change one's place in this cosmic scheme, and all heresies, whether by individuals, or movements such as the Protestant Reformation, are looked upon as mere temporary disturbances. Thus, when a Roman Catholic becomes a Protestant, he is regarded by the Catholic church as merely attempting to stray, in the flesh, from his natural place in the fixed cosmic sphere. It is taken as a foregone conclusion that he will come back—if not in his own life, then by a kind of reincarnation process in the person of his descendants. A Roman Catholic priest today by the name of Father Paul Luther, a direct descendant of Martin Luther, is given as an example of how Catholics who break away from the church of Rome "always come back to the church." Likewise, the Catholic church had a priest (he was killed in the war) by the name of Father George Washington, who is claimed to have been descended from the first President of the United States, and who is pointed to as proof that George Washington has, through this descendant, come back to the Roman Catholic church.

In fact, every "convert" from Protestantism to Roman Catholicism today is looked upon as merely returning to the "faith of his fathers," thus making up for the temporary upset caused by



POPE PIUS XII, 'PONTIFEX MAXIMUS' OF THE ROMAN CATHOLIC CHURCH, WEARING HIS BEJEWELED TIARA, OR TRIPLE CROWN, SYMBOLIZING HIS CLAIM TO BE

"THE FATHER OF PRINCES AND KINGS, RULER OF THE WORLD AND VICAR OF JESUS CHRIST."

This is the official pronouncement used at the coronation of every pope.

his ancestors in the cosmic structure of the spiritual universe as conceived by the Catholic church. The Jesuits were specially founded in the sixteenth century for this work of "counter-Reformation," and the whole machinery of the post-Reformation Catholic church is geared for this task of undoing the

² Cf. Steinmetz, *op. cit.*, Vol. II, p. 140.

work of the Reformation—in the social as well as the spiritual order—and of restoring the balance that was upset in the cosmic sphere by the Protestant Reformation of Martin Luther and his associates in the sixteenth century. The first Protestants were all Roman Catholics, and it is the boast of Catholic propagandists today that it will not be long till the last vestiges of Protestantism will be wiped out and the descendants of the first Protestant heretics will return to the Roman Catholic church.

Not only the spiritual position of individuals and races is fixed in this Jesuit hierarchical pyramid, but also their economic standing. Pope Leo XIII, in his much-vaunted Encyclical on Labor (*Rerum Novarum*), categorically states:

"Let it be laid down, in the first place, that humanity must remain as it is . . . unequal fortune is a result of inequality in condition."

The late Pope Pius XI, in his encyclical *Quadragesimo Anno* ("Forty Years After") implemented Pope Leo XIII's encyclical on Labor and subtitled it "*On the Reconstruction of the Social Order*," to make it conform to Mussolini's Fascist teachings on the corporative State. Stressing the need of doing away with democracy and of re-establishing the hierarchical order of things, he says:

"Let those in power, therefore, be convinced that the more faithfully this principle be followed, and a graded hierarchical order exist between the various subsidiary organizations, the more excellent will be both the authority and efficiency of the social organization as a whole, and the happier and more prosperous the condition of the State."

The influential Jesuit magazine *America*, in its issue of April 13, 1940, when the Axis dictators were crushing

out democracy from all of Europe, also sounded the call for "*a return to an integral social order, the principles of which are still preserved in our languid memory of the great medieval experiment.*" In the introduction to his textbook on the encyclical "*Quadragesimo Anno*," published by the Paulist Press in New York, the Jesuit Father Gerald C. Treacy states: "*There was a real social order in the days when Europe was Catholic. Everyone believed in God and His Church.*"

There is no way out, therefore, in Catholic teaching for absolute progress for mankind on this earth, whether in the spiritual, racial or economic spheres. Everything is fixed for us in these three fields in the cosmic scheme of things.

HERETICAL 'DISHARMONY'

The outstanding exponent of the Catholic church's spiritual-racial teachings is the well-known German Jesuit Hermann Muckermann, formerly director of the Kaiser Wilhelm Institute for the study of anthropology, heredity and eugenics at Berlin-Dahlem. It was he, in fact, who supplied Hitler with his Nazi 'master-race' theories, which were carried to their terrible extremes in the ruthless annihilation of Jews and other "slave races" in the horror camps of Nazi-occupied Europe. Father Muckermann's voluminous works expounding these spiritual-racial theories are to be found in the larger libraries of the United States. Chief among them is his textbook on racial eugenics, entitled *Volkstum, Staat und Nation—Eugenisch Gesehen* ("The People, the State and the Nation—from the Eugenic Viewpoint"). Next in importance is his Catholic theological work entitled, *Die Sieben Sakramente* ("The Seven Sacraments"), in which he applies to the seven sacraments of the Roman Catholic ritual his theories of race and

heredity. This work shows realistically that the Jesuits have been endeavoring to elevate their teachings on racism to the position of a religious dogma. The Swiss Catholic magazine *Vaterland*, in its issue of July 17, 1936, praised this latest work of Muckermann as "both original and justified."

The Jesuit teaching on race, according to Muckermann, centers around the principle that mixture of races produces "disharmony" among their descendants, who evidence great difficulty in integrating themselves in the totality of a nation, or the church. It is well known that strong individualities result from the mixture of races, and the Jesuit fear of the "disharmony" which such mixtures cause can easily be understood. Such "disharmony" makes for disturbance in society and heresy in religion. The Catholic church, in order to gain its ends, works for a static condition of society similar to that of the Fascist corporative State. It cannot countenance society as a living, vibrant unity of autonomous individualities forever progressing in spiritual and physical matters. Society according to the Catholic church should be a physical and spiritual organism already completely fixed and static, in which each one, like a cell in a body, has his "*organic place*," which is determined for him at the moment of his birth. No one can change this place for another, no more than a cell can abandon the place it occupies in a body. This is the way the Jesuit Father Muckermann explains it in his above-mentioned book,

³ After the collapse of Nazi Germany last summer, the Catholic Brooklyn *Tablet* of September 18, 1945, reported in an official N.C.W.C. dispatch from Berlin of August 20, 1945, that: "Rev. Hermann Muckermann, S.J., one of Europe's most eminent Catholic scholars and former head of the Imperial Institute of Biology here, is safe in his home."

Volkstum, Staat und Nation, page 36 and following. He says:

"The position of the cells is determined by their natural aptitudes and their natural position in the entire body, and not from any other point of view. Happy is the State which in this way resembles an organism. Happy the citizens who integrate themselves in such a State in a manner so perfect that they find their own place, in keeping with their particular aptitudes, where they will be able to serve the group. No ploughman or factory worker, fulfilling his own particular and irreplaceable functions, can suddenly, like a brain cell, take over the supreme governing of a people."

This Jesuit teaching is also applied to the various groupings of professional and other workers in the State. These are also likened to organic groups of cells, which reproduce themselves apart from the others, and the fruits of whose labors must be applied entirely to the group to which they belong. Races must follow the same pattern, and are regarded also as groups of cells in a superior organism. Thus humanity as a whole, as Pope Leo XIII decreed, "*must remain as it is*," with no change-over from one class to another. Each individual is forbidden to abandon his "*natural place*," in which he has been fixed by birth and race. States, likewise, have each their own niche in the cosmic scale, and perpetuate themselves by "*endogamy*," that is, the descendants of the various racial groups must not intermarry but remain fixed in their organic place. Muckermann explains this in detail as follows (p. 37):

"The cells of the skin cannot be transplanted to the brain and the cells of the brain can serve no purpose by being grafted on to the muscles, if the harmony of the entire body is to be maintained. Similarly, it is not

desirable that the workers in a State become part of the brain cell of its government. For the same reason, the cellular groups of different races cannot be allowed to mix in with one another."

It can thus be easily seen how, in the Jesuit cosmic scheme, each individual, each profession, and each race forms a rank in the hierarchical pyramid, each in its own place, and each with its own particular value. Certain individuals, therefore, are destined to rule over others; certain races also are destined to hold others in subjection. All in turn are topped and bound together by the spiritual power of the Roman Catholic religion. The "mystic" seven sacraments of the Roman Catholic church are taught to be the only channels through which this power of grace flows down through all the steps of this cosmic pyramid. As the Catholic catechism teaches, only priests, properly ordained by the church of Rome, are the dispensers of this grace upon which the whole society of mankind depends.

Describing this hierarchical set-up in heaven, in the church and in civil society, Pope Leo XIII, in his encyclical, *Quod Apostolici Muneris*, says:

"As the Almighty willed that in the heavenly kingdom itself the choirs of angels should be of different ranks, subordinated the one to the other; and as in the Church, God has established different grades of orders with diversity of function, so also He has established in Civil Society many orders of varying dignity, right and power. And this to the end that the State, like the Church, should form one body comprising many members, some excelling others in rank and importance, but all alike necessary to one another and solicitous for the common good."

It is only in the light of the importance, in the Jesuit-Catholic view, of this scheme of things, that a non-Catho-

lic can understand, for instance, how the death penalty for "heresy" is justified. The "heretic" is one who deliberately creates "disharmony" in this cosmic scheme of God. The Catholic Brooklyn *Tablet* of November 5, 1938, explains Catholic teaching on the point as follows:

"Heresy is an awful crime, and those who start a heresy are more guilty than they who are traitors to the civil government."

It was in this light that the Nazi-Fascist hierarchs, standing trial at Nuremberg as this is being written, justified the ruthless extermination of Jews and others who dared to create "disharmony" in the organic, static system of society that Hitler vowed to set up for the next thousand years.

From the above it can be seen at a glance how this spiritual and racial scheme of things as outlined by the Jesuits differs from the Protestant conception of equality and freedom in religion, race and sex. Led by Luther and Calvin, the Protestant Reformation swept away the foundations of Roman Catholic authoritarianism and placed all men in direct contact with God. Their interpretation of the Christian teaching made unnecessary the hierarchical steps of a cosmic pyramid, and made the grace of full salvation available to all races and grades of society, and equally attainable by both sexes. Their Evangelical teaching made it imperative to reject the folly of racism, since the Gospel teaches that all may become the children of God. True Protestantism must defend for all, in order to safeguard equality and liberty for itself, the same equality and liberty for all others. A priest, in the Protestant concept, is as much a sinner needing salvation as the rest of mankind. It does not admit any special privileges

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in the order of sanctification, nor endow any ruler, in church or State, with power that is not delegated by the general body of believers.

This democratic view of religion and the social order that Protestantism brought into being by the Reformation led to the sovereignty of the people. It gave Jews, for the first time in history, equal rights with Christians in the social order, and paved the way for the "four freedoms" now held to be the hope of the world. But this democratic scheme of things is violently attacked by the Catholic church as the breeder of Godlessness in education, of secularization of the State, of the revolt of the masses against feudal labor conditions; of disregard for hierarchical authority, and of Freemasonry. All of this, in the eyes of the Roman Catholic church, is the direct result of the appalling heresy of Protestantism which destroyed the organic, hierarchic, static, integralist society of the Middle Ages, and paved the way for the disintegralist, but dynamic, free, democratic society, in defense of which World War II was fought at the expense of a tremendous outpouring of blood and money.

In his very first encyclical (*Summi Pontificatus*), the present Pope Pius XII laid the blame for all the ills of modern society on the Protestant revolt against the hierarchical power of the Roman Catholic church. "*The denial of the fundamentals of morality*," he declared, "*had its origin in Europe in the abandonment of that Christian teaching, of which the Chair of Peter is the sole depository and exponent.*" That was in October, 1939, a month after World War II began, and on November 16, Cardinal Villeneuve of Canada came to Washington, D. C., and repeated the same accusation in a speech before the National Press Club. Accord-

HIERARCHICAL HAT



A LARGE PANCAKE HAT SYMBOLIZES THE POWER OF THE ROMAN CATHOLIC HIERARCHY SURROUNDING THE POPE AS IT DID THE POWER OF THE 'FLAMINES' ATTACHED TO THE 'PONTIFEX MAXIMUM' OF THE PAGAN RELIGION OF ROME.

ing to the Catholic *Register* of November 30, 1939, he said:

"When four centuries ago, certain nations in the North and West of Europe had rejected the authority of the Catholic Church as a divine teacher, they immediately began to examine the human evidence upon which the doctrines of Christianity reposed . . . One can see no hope for the Christian civilization of the world, unless men turn back again to the true foundation of Christian society and acknowledge that this dark and bitter period of wars and rumor of wars has sprung from a rising against the authority of the Church of God."

This turning back to an hierarchical society would mean the abandonment of the sovereignty of the people, the democratic principle of authority, which

Pope Leo XIII openly condemns in his encyclical *Immortale Dei* as follows:

"The sovereignty of the people, however, and this without any reference to God, is held to reside in the multitude; which is doubtless a doctrine exceedingly well calculated to flatter and inflame many passions, but which lacks all reasonable proof, and all power of insuring public safety and preserving order. Indeed, from the prevalence of this teaching, things have come to such a pass that many hold as an axiom of civil jurisprudence that seditions may be rightfully fostered. For the opinion prevails that princes are nothing more than delegates chosen to carry out the will of the people; whence it necessarily follows that all things are as changeable as the will of the people, so that risk of public disturbance is hanging over our heads."

The Catholic church now goes further in its accusation and states that socialism and communism are the logical and inevitable end-results of the Protestant heresy. In this, Catholic thought parallels the Marxist theory that Protestantism and democracy bear within themselves the seeds of their own destruction; that individual autonomy is just a passing phase. With both, the hope is father to the thought that, after the Protestant democratic way of life has disappeared, their particular form of collectivism will inherit the earth.

But Protestant Americans should not be frightened into believing that the only choice now is between Clerical-Fascism and Marxian Communism.

[Further articles of this series will reveal the full significance of Catholic plans to reconstruct religion and the social order after the pattern of its "great medieval experiment,"]

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And all old flower-fields of the soul;
And, weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the book our mothers read.

—John Greenleaf Whittier.

RELIGION AND POLITICS IN POLAND

THE ATTITUDE of the present Polish Government toward the Roman Catholic church was explained by Vice Minister of Justice Leo Chajn in the N. Y. Times of last October 25. Speaking at a convention of the Polish Democratic party in Warsaw the previous day, Mr. Chajn declared that *"while the Democratic party did not oppose the Catholic church, it is against all endeavors to create a State within a State which would receive instructions from the outside."*

This is a direct blow at Vatican political interference in the affairs of the new Poland, and is significant of the policy of the new governments in all the liberated countries of Eastern Europe. The policy, of course, is dictated from Moscow, since Soviet Russia is determined at all costs to prevent a Vatican-Fascist conspiracy that would build up another bloc of small nations as "spy states" that could be used against Russia. Coming from a traditionally Catholic country like Poland, this new policy should hearten those who have long hoped for a reorientation of Church-State relations in those countries that have been plagued by Clerico-political interference in the past and made into a breeding ground for wars and Fascism.

How beneficial this new Polish policy toward the Catholic church promises to be with regard to religious and other freedoms in Poland, was described by Wincenty Rzymowski, Minister of Foreign Affairs in the Polish Government, in an interview to the N. Y. Times at the Polish Consulate in New York City and published also in the Times of the above date. Mr. Rzymowski reminded us that Poland is only now getting a taste of those "essential liberties"

granted to other countries more than 100 years ago. He also reminded us that in 1939, under the Polish-Vatican concordat, there was no freedom of religion in Poland *"because all other faiths were stamped out by the ruling Catholic Church."* He stated that his Government was issuing "a decree making anti-Semitism a criminal offense," and that "free education, abolition of class distinctions and improvement of the general standard of living were on his Government's program." He further assured his interviewers that his Government aims to "Westernize" rather than "Sovietize" liberated Poland.

Keeping the Roman Catholic church out of politics is a reason for rejoicing rather than weeping.

* * * *

LATEST REPORTS on anti-Semitism in Poland clearly state that it is "rampant" among the Polish Catholic people, but opposed by the Government to which the Vatican has refused recognition and which is so hated and abused by the Catholic press in this country. Dr. Joseph J. Schwartz, chairman of the European Council of the Joint Distribution Committee, as reported in the N. Y. Herald Tribune and N. Y. Times of last December 10, stated in a survey of conditions in Poland: *"The attitude expressed in Poland about the Jew is: 'What, is he still alive?' The Polish people, as distinguished from the Polish government, is disappointed that there are still 80,000 Jews left in Poland. They thought they had solved the problem completely."*

This anti-Semitism has been drilled into the Poles, Croats, Slovaks and other illiterate Catholic peoples of Eastern Europe. Polish Cardinal Hlond's violent anti-Jewish statements, quoted

in one of our back issues, are typical of the hatred of the Jews bred by the Roman hierarchy and particularly by the Jesuits.

CHURCH POLITICS IN ARGENTINA

IF THE FASCISTS in Argentina win in the coming elections on February 24, they can thank the Catholic church. Dictator Juan D. Perón, whose repressive regime exceeds even that of Mussolini in the heyday of his glory, will also have the Catholic church to thank if he retains control after election day. This was made clear by the Pastoral Letter issued "to the clergy and faithful" by all the bishops of Argentina last November 16. Though intentionally vague, the report of the N. Y. *Times* of December 5, made it clear that the order of the bishops supported the "candidate" Perón and condemned his only opponents, the Democratic Union, which is made up of a coalition of Socialists, Communists and the large moderate party called "Radical."

The Bishop of Parana, in his Catholic weekly paper, *Acción*, of December 3, said the Pastoral "forbids Catholics to vote for Communists, Socialists or any party affiliated or cooperating with them." He further stated that this was a "directive—not merely advice." The Pastoral itself definitely stated, according to the N. Y. *Times*' report that "No Catholic should vote for candidates whose program included the legalization of divorce, a ban on church schools or the separation of Church and State." The Perónistas were quick to proclaim that this was a condemnation of the Democratic Union "because Communists are a part of it, and they are favorable to the points condemned by the Bishops."

Even though it were true, as wrongly asserted, that the population of Argentina is 90 per cent Roman Catholic, there is no assurance that a majority of Argentinian voters will obey the commands of the Bishops. Yet, as the *Times*' report pointed out, the bishops' order "places a severe strain on the conscience of many devout Catholics who oppose Col. Juan Perón and see in the Democratic Union the only hope of defeating him."

The Catholic priests, meanwhile, have been using the bishops' "directive" not only to preach from the pulpit in favor of Perón and his dictatorship, but to make their people believe that such a dictatorship is in keeping with the teachings of Jesus Christ. The N. Y. *Times* of November 26, reported that three Argentine newspapers, the *Prensa*, the *Nación* and the *Mundo* quoted one priest, Rev. Sabas Gallardo, as having explained the bishops' Pastoral Letter in favor of dictatorship in the following words:

"If in the explanation given, you feel there is a pronouncement favoring dictatorship, you must know you must shut your mouths, because Jesus Christ Himself was a great dictator."

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CATHOLIC MURDERS IN CROATIA

EVIDENCE of the continuing alliance of the Roman Catholic church in Croatia with the ruthless Ustashi of Ante Pavelitch was supplied by the N. Y. Times of last December 17. In a Reuter's dispatch from Belgrade it quoted President Vladimir Bakaritch of the Croatian Government that "three priests from the palace of Archbishop Aloizji Stepanitz of Zagreb had been arrested on charges of supplying medical stores to remnants of the German-sponsored Ustashi forces still fighting the Government." One of the priests was Ivan Shalitch, the Archbishop's secretary, and all three were involved in organizing terrorist Ustashi groups.

The report stated further that "the Archbishop was also involved in support of armed resistance to the Government," and that "a search of the Archbishop's palace disclosed part of the archives of the Croatian 'Fuehrer,' Ante Pavelitch."

For a factual account of the dreadful persecution and atrocities committed against the Orthodox clergy in Croatia by the Roman Catholic-supported Ustashi forces, see the well-documented article by Dr. Murphy in the December, 1945, issue of THE CONVERTED CATHOLIC MAGAZINE.

"God was in Christ reconciling the world unto himself, not imputing unto them their trespasses; and hath committed unto us the ministry of reconciliation."

—2 Cor. 5:19.

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TO THE ROMANS . . .

By L. H. LEHMANN

"THE GOSPEL OF CHRIST . . . for therein is the righteousness of God revealed from faith to faith: as it is written, the just shall live by faith."
—Rom. 1:17.

MARTIN LUTHER'S CONVERSION, along with the whole work of the Reformation that followed, was brought about by his correct apprehension of this 17th verse of the first chapter of the Apostle Paul's epistle to the Romans. In fact, no conversion from Roman Catholicism is complete without full acceptance of the fact here set down that *the Gospel of Jesus Christ reveals that through faith in Jesus Christ man is actually invested with the very righteousness of God.*

Like all other priests who have been converted to the Gospel teaching, Luther had believed, as he was taught by Roman Catholic theology, that this righteousness was solely *an attribute of God*, impossible for man to attain, and for this reason he accepted the Gospel as a system of modified law under which salvation had to be earned by human works.

Two other Scripture passages clearly confirm Luther's discovery. The first is *Romans 3:21*: "*But now, without the law, the righteousness of God is manifested . . . righteousness by faith of Jesus Christ unto all, and upon all them that believe.*" And again, in *Phil. 3:9*: "*Not having mine own righteousness, which is of the law, but that which is through faith in Christ, the righteousness which is of God through faith.*"

Now, it is obvious that this "righteousness of faith" must mean that justifying righteousness with which we are *invested* by God through faith. It can-

not mean the *attribute of righteousness in God Himself*, which is an abstract thing, and which obviously is not possessed by God from faith or anything else, since it is inherent in Him by His divine nature. It comes to us *instrumentally* from faith, however, not from works. Paul describes it in the Greek as springing out of or from faith—*ek pisteos*. It is *put on us* by God, and is in every sense His work and gift.

Roman Catholics cannot understand how this is possible, because they are never taught to believe that salvation and justification can come to them in any other way except it is *earned* by conforming to the laws of the church. This is the old pagan Roman principle that salvation must be earned piecemeal, the same as a salary or reward for proportionate work done by slaves for a master. It must be remembered that the Apostle Paul wrote this epistle about this *new* teaching of the Gospel to *Romans* in Rome itself. They knew of the pre-Christian religious principle of having to earn one's salvation by works. If what Paul told them was in no way different from what they knew and saw around them, why should he want to explain it at all? His object was to show the Romans *by contrast* how much the Gospel teaching differed from the Roman principle of being justified by obedience to external law.

It is also necessary to explain further to Roman Catholics, as Paul did to the Romans of his day, that the actual act of faith, from which the righteousness



MARTIN LUTHER

"Not mine own righteousness. . ."

of God comes, is not in itself anything that is meritorious, any more than other human acts are. A rope cast into the water is the instrument by which a drowning person who grasps it is saved. Faith is similar to the act of the hand that grasps the proffered aid. Paul brings this out farther on, in the fourth chapter of this epistle to the Romans, where he expressly contrasts *faith* with *works* of righteousness: "*To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted FOR righteousness.*" Far from faith being the meritorious root of righteousness, he makes it clear that, on the contrary, it is merely *imputed* for righteousness. In other words, it has pleased God to attribute a value to faith which intrinsically it has not in itself. It is in a sense similar to what the Government does when it makes a piece of paper into a \$100-bill by its

official stamp of authority. The piece of paper thus obtains a conventional value which intrinsically it has not.

It is strange, tragic in fact, that the Apostle Paul explained all this clearly for the Christian church in Rome, and yet the Roman church today refuses to accept it or teach it to the millions of people under its dominion throughout the world. Instead, it holds on to the opposite teaching of salvation by works as it existed in Rome before the Gospel was preached there by Paul. By so doing, it completely rejects the very pith and center of the whole Gospel message of "righteousness derived from faith" (*dikaïosune ek pisteos*), as Paul puts it, and thus robs its people of the knowledge of the Gospel of Christ, which is "the power of God unto salvation" and their spiritual birthright.

CATHOLIC CONTROL IN AUSTRIA

FEAR for Austria under control of the *Volkspartei*, Catholic "People's Party," was expressed by Raoul Bumbulla in a dispatch from Vienna to the N. Y. *Herald Tribune* of last November 8. Bumbulla, who was Under Secretary of the Interior in the Renner provisional government, broke with the *Volkspartei* because of what he described as "*the return of Clerical Fascists and Nazis into the 'Volkspartei' ranks.*" He also objected to the *Volkspartei's* "many candidates who were strongly tainted with Fascist proclivities when the party was known as the 'Christian Socialists' under Chancellor Kurt Schuschnigg and Engelbert Dollfuss."

Despite these warnings, the Catholic *Volkspartei* won a clear-cut majority at the polls on November 25. Women, who voted for the first time in Austria, totaled two-thirds of the voters, according to the N. Y. *Post* of November 29 in a dispatch from Vienna. Many of

these, it stated, were "wives of Austrian Nazis who were not deprived of the franchise, although their party-husbands were."

It must not be forgotten that Hitler was a native of Catholic Austria and

that he was directly aided in incorporating that country into his Greater Nazi Germany by a public proclamation of all the Catholic bishops of Austria. The wording of this proclamation may be seen in the article that follows:

WHITEWASHING THE VATICAN

THE POPE and his assistants have been frantically scrubbing their hands clean of every taint of Nazi-Fascist collaboration and are appearing now as whitewashed lovers of democracy and the American way. Deluded Protestant Congressmen by the score have been visiting the Pope and throwing their arms around his white-robed figure, slapping him on the back and urging him to "Come along, Pope, and pay us a visit in the old U.S.A!"*

Conveniently forgotten is the fact that this same Pope put his signature in 1933 above that of the execrable Franz von Papen to the Vatican's concordat with Hitler, and that this concordat has never been revoked. Forgotten also is the Vatican's pact with Mussolini in 1929, which was the signal for the beginning of all Fascist aggression.

The Catholic bishops of Austria and Germany have also been trying to make the world forget their open support of Hitler in the heyday of his power. At their recent meeting at Fulda, the German bishops instructed American newspaper reporters to deny that they had done so in 1940. Yet, the same New York Times which recently gave publicity to that denial, reported the fact on August 28, 1940, in a special wireless dispatch dated from Berlin the preceding day, as can be seen from the

photostatic copy below.

CATHOLIC SUPPORT OF NAZIS INDICATED

Statement by Reich Bishops'
Conference Is Expected to
Revise Church Stand

DUE EARLY IN SEPTEMBER

Leader Sympathetic to Hitler
Active at Session—Metz
Bishop Is Evicted

Wireless to THE NEW YORK TIMES.
BERLIN, Aug. 27—The pastoral letter of German Bishops, usually issued after the Bishop's conference at Fulda, which closes here, is expected to be ready by the first of September.

More barefaced than any has been the attempt to play up Cardinal Innitzer of Vienna and his fellow bishops of Austria as inimical to Hitler and his Nazi regime. In proof of this we call attention to the following photostatic copy of the cover of a four-page leaflet distributed in Austria toward the end of March, 1938, right after Hitler's triumphant march into that country:

* This incident was reported by the N. Y. Times of last October 1.

Mit Freude und aufrechter Genugtuung nimmt das ganze deutsche Volk von der einheitlichen Stellungnahme der Bischöfe Österreichs zur Wahl Kenntnis. Die Erklärung ist geeignet, einen Schlüsselstein unter die Wegsteine zu legen. Sie beweist, daß in dieser, für das deutsche Volk und seine Zukunft so entscheidenden Zeit auch die katholische Kirche den Weg zum neuen Staat finden will. Der Nationalsozialismus, der das unerschütterliche Ziel der Einigung aller Deutschen verfolgt, wird glücklich sein, auch auf diesem Gebiet den Hader und damit die Zersplittertheit unseres Volkes beenden zu können.

Österreichische Bischöfe für die Wahl am Gauleiter Burekel



Der Erzbischof von Wien

Wi.-A. Nr. 10. März 1938.

Sehr geehrter Herr Gauleiter.

Beigefundene Erklärung der Bischöfe Österreichs. Ich bitte Sie ersuchen daraus, daß wir Bischöfe freiwillig und ohne Zwang unsere nationale Pflicht erfüllt haben. Ich weiß, daß dieser Erklärung eine gute Zusammenarbeit folgen wird.

Mit dem Ausdruck ausgezeichnetster Hochachtung

und ganz herzlich!

Th. Cardinal Innitzer

Verantwortl. Erklärung Seite 2 und 31

So soll zum ersten Male in unserer Geschichte am 10. April 1938 die ganze deutsche Volksgemeinschaft ohne Rücksicht auf Stämme, Länder, Klassen und Konfessionen geschlossen zur Wahl treten und vorbehaltlos ihr

Ja
ausprechen!

Kontingierung des Wahlzuges des Nationalsozialismus 1938/39, Nationalsozialist Karl Gerland, Wien

Translation

With joy and open satisfaction the whole German people takes cognizance of the unified position of the Austrian bishops towards the election.

This declaration means that bygones are bygones. This proves that in these times which are so eventful for the German people and its future, the Catholic Church will find the way towards the new State too. National Socialism which pursues the immovable goal of the unification of all Germans will be happy to finish the arguments also in this regard and with them the cleavage among our people.

Thus for the first time in our history on April 10, 1938, the whole German folk community without consideration of race, country, class or creed, will go united to the polls and give their

YES

without hesitation.

Issued by the deputy of the Fuehrer for the people's election, Gauleiter Burekel. Responsible, Karl Gerland, Vienna.

Translation

THE ARCHBISHOP OF VIENNA

Vienna, March 18, 1938.

Dear Mr. Gauleiter:

I send you herewith the enclosed declaration of the Bishops. You will see from it that we Bishops have voluntarily and without pressure fulfilled our national duty.

I know that after this declaration a good collaboration between us will follow.

With the expression of my greatest esteem and Heil Hitler!

(Signed) Th. Cardinal Innitzer, Ab.

Introduction and Declaration on pages 2 and 3

On the reverse side of one part of the cover was the following:

INTRODUCTION to the solemn declaration of the Austrian Bishops in connection with the people's election.

After thorough discussions we Bishops of Austria have ourselves decided to direct the following bill to all our faithful in the face of the great historic hours which the Austrian people are witnessing and with the knowledge that in our days the thousand-year longing of our people for unification in one Great Reich of Germans finds its fulfillment.

We can do this without undue anxiety since the deputy of the Fuehrer for the elections in Austria, Gauleiter Burekel, gave us the frank line of his policy which is to stand under the motto: "Give God what is God's and Caesar what is Caesar's."

Vienna, March 21, 1938.

For the Viennese Church Province

(Signed) Th. Cardinal Innitzer

For the Salzburg Church Province

(Signed) J. Waitz, First Archbishop.

On the reverse side of the other part of the cover was the following:

SOLEMN DECLARATION

From our innermost conviction and with free will we the undersigned Bishops of the Austrian church province declare on the occasion of the great historic events in German Austria:

We acknowledge with great joy that the National Socialist Movement has achieved and is achieving tremendous things in the field of national and economic reconstruction as well as in the spheres of social politics for the German people, especially for the poorest classes of the people.

We are also convinced that through the action of the National Socialist Movement the danger of an all destroying Bolshevism has been thrown back.

The Bishops are cooperating in this action for the future by their best wishes and blessings and will activate the faithful in this direction.

On the day of the election it is the self-evident national duty of us Bishops to declare ourselves as Germans for the German Reich and we expect of all faithful Christians to know what they owe their people.

Vienna, March 18, 1938.

(signed by) Th. Cardinal Innitzer,
J. Waitz, Johannes Maria Gfollner, and other members of the hierarchy.

PREACH HOLY WAR IN REICH

German Catholic Bishops Order Sermons Against Russia

BERLIN, June 24 (UP)—The German Catholic episcopate today sent to all dioceses a message describing the war against Russia as a battle for Christianity all over the world.

The clergy was directed to point out in sermons next Sunday that Christianity had been subjected to terrible persecution in Bolshevist Russia.

Above is facsimile of a UP dispatch in the N. Y. 'Times' of June 25, 1941, a few days after Hitler launched his attack against Russia.

The tyrant brings no chains,
No rope of serfdom twists.
Our ankles have their own,
The links are round our wrists.

We forge our own defeat—
The tyrant not at all.
He merely grasps our chains
And clamps them to the wall.

—Edith Lovejoy Pierce

CONVERTED PRIESTS

GEORGE M. HANK, former Roman Catholic priest who is now pastor of the Mexican Baptist Church in Big Spring, Texas, tells us that he is studying Bible and English at Howard Payne College, Brownwood, Texas, and hopes to graduate next May. Knowledge of the Bible is the essential factor in the conversion of a priest, since the Bible is necessary to find Christ. This is in striking contrast to those who become Roman Catholics, since they invariably confess that they were led to do so by the study of Thomas Aquinas and the doctored metaphysics of Catholic theology.

Mr. Hank was born in Munich, Germany, and was ordained a priest of the Augustinian Order in Rome in 1923. This is the same Order to which Martin Luther belonged. Mr. Hank worked as a priest in Mexico City from 1925 to 1932, and then came to San Antonio where he served as a priest in the church of Our Lady of Guadalupe, and later in Charlotte, Texas. On June 23, 1936, he was converted and baptized by the Rev. Paul Siebenman of San Antonio and was ordained a Baptist minister on November 22, 1938, at Center Baptist Church, Houston, Texas. He has been pastor of the First Mexican Baptist Church in Big Spring, Texas, since 1939. "I have come to Howard Payne College," he says, "to study the Bible and English, so that I may be able to tell the story of the Lord in English as well as in the other languages I know. I want to let as many as possible know how Christ has converted a haughty Augustinian monk into a humble preacher of the Gospel."

Like all other converted priests, Mr. Hank has experienced that miraculous "spiritual somersault" by which he has turned from his false position of "an-



REV. GEORGE M. HANK

Converted priest of the Augustinian Order and now a Baptist minister.

other Christ" into a sinner saved by Christ. His particular interest is the religious problem in Mexico, where he was stationed as a Catholic priest during the turbulent years from 1926 to 1929. We hope soon to publish some articles of his on this important question. We are happy to have Brother Hank as a colleague and ask the prayers of our readers on behalf of him and his work.

• • • • •

DR. G. A. BARROIS

ANOTHER former priest whose work and welfare we recommend to the prayers of our readers is Dr. George A. Barrois, formerly professor of archaeology at Catholic University in Washington, D. C., and now professor at Princeton University. Born in France, Dr. Barrois was ordained a priest of the Dominican Order in 1923 and was assigned to teach Biblical literature and

archaeology at the *École Biblique et Archeologique Française* in Jerusalem from 1925 to 1935. He later was professor at the Dominican College of theology at Le Saulchoir near Tournai, Belgium, and also lectured at the State University of Liège in Belgium. He came to the United States in 1940 to teach at the post-graduate school of Egyptian and Semitic languages and literature of the Catholic University of America, Washington, D. C.

In 1941 he was converted and joined the Covenant First Presbyterian Church (USA) in Washington, D. C. The following year he was ordained by the Presbytery of Washington and received the degree of Th.M. from Princeton Theological Seminary, after which he was appointed Teaching Fellow, then Lecturer (his present title) in Biblical Literature and Theology. Princeton Seminary also awarded him the degree of Th.D. in May, 1945. Besides his regular teaching courses at Princeton, Dr. Barrois lectured at the 1945 Institute of Theology on the interesting subject of "Developments in Roman Catholic Thought and Life." At the present time he helps to supply the pulpits of the French-Protestant churches in Washington, D. C., and Philadelphia. He became a U. S. citizen in 1944.

Dr. Barrois, despite his heavy teaching schedule at Princeton, makes use of every opportunity to advise and help souls ensnared in the spiritual toils of Roman Catholicism.

FOR \$1.00 WE WILL MAIL A SAMPLE COPY OF THE CONVERTED CATHOLIC MAGAZINE TO TEN OF YOUR FRIENDS AND ACQUAINTANCES.

A BRONX 'MIRACLE' THAT FIZZLED



Above is a picture of Joseph Vitolo, the 9-year-old Bronx boy whose supposed visions of the Virgin Mary in a vacant lot brought as many as 25 thousand people a night to watch in vain for a miracle in the cold and rain for 16 nights last November. Here he is seen standing on his bed while they bring a sick girl to be healed by him.

On the 16th night, when the miracle failed, Joseph became "abusive" to reporters, according to the *Pathfinder* of November 28, and said that the 'vision' told him: "*Blondie sent Dagwood for steak but he bought sausages which turned to stone.*" Joseph's father and mother, and even Joseph himself, have police records.

A Lourdes miracle is better staged on a hill with a shepherdess in an illiterate country like Portugal, where 'Our Lady of Fatima' was successfully exploited. The New York Bronx is too prosaic, despite the presence of many priests and nuns.

"Pope Pius is well aware that the Catholic church can never hope again to dominate the civilized world until America kneels, beaten and penitent, at her feet."

—E. Boyd Barrett, in
Rome Stoops to Conquer

ANSWERS

By JOSEPH ZACCHELLO

EACH MONTH, Mr. Zacchello, a former priest, answers objections made by Roman Catholics against the beliefs of Evangelical Christians. All texts of Scripture quoted are from the official Catholic version of the New Testament.

This month his answers concern:

PRIVATE INTERPRETATION OF SCRIPTURE versus PAPAL INFALLIBILITY

CATHOLICS SAY:

There must be on earth an infallible authority to interpret the Scriptures. The Roman Catholic church, and it alone, possesses this authority. Private interpretation of the Bible is dangerous and is against the teaching of the Scriptures themselves.

In order to try and prove this, Catholics put forward the following arguments:

1. St. Peter says (2 Peter 1:20) "... no prophecy of Scripture is of any private interpretation."

ANSWER:

The apostle Peter is here speaking of the origin of the interpretation of Scripture, that it must come, not by human reasoning and logic, but by inspiration of the Holy Spirit and in keeping with what has been before revealed. In the very next verse, Peter explains this: "*For not by will of man was prophecy brought at any time, but holy men of God spoke as they were moved by the Holy Spirit.*" II Peter 1:21.

2. Catholics, however, further insist that private interpretation is not sufficient

to explain all that is necessary, and that we therefore need an infallible authority to interpret difficult passages of Scripture: "*In these [St. Paul's writings] there are certain things difficult to understand, which the unlearned and the unstable distort, just as they do the rest of the Scriptures also, to their own destruction.*" II Peter 3:16.

ANSWER:

Peter is speaking here against the abuse, not the use, of private interpretation of the Scriptures. His words further prove that the Scriptures in his time were left to the people and that there was no infallible authority to explain them; otherwise, he would have called attention to such a tribunal. He is writing against those untaught by the Holy Spirit because they do not allow the Spirit to guide them, not against those unlearned in the scientific sense, since Peter himself and the other apostles were unlearned and ignorant men. Cf. Acts 4:13. Catholics object further:

3. Private interpretation of the Bible leads to many divisions, as may be seen among Protestants today.

ANSWER:

Papal infallibility in the church of Rome is also powerless to prevent divisions. Popes have anathematized other Popes, Councils have contradicted Councils, and doctors of theology have violently opposed other doctors. *There are more basic doctrinal divisions in the church of Rome than among the Protestant denominations.* True Protestants differ mostly on unessential matters but are united on the vital question of what is necessary to be saved. The Popes of Rome, for instance, have never yet been able to decide definitely how the grace of salvation comes to men. The Jesuits, the Dominicans and the Franciscans differ widely on the point, and when, after years of fighting

and wrangling, the question was placed before Pope Paul V in the 17th century, he could not make up his mind which side had the correct interpretation of Scripture on the point. He therefore decided to allow each one to hold and teach as he saw best. Thus, to this day, the Roman Catholic church remains divided on the most important question of Christian teaching. Its apparent unity by forced, hierarchical authority from above cannot make up for this lack of unity in fundamentals.

In answer to the further claim of Catholics that the church of Rome is infallible because it is the "pillar and ground of truth," as defined by Paul in *1 Timothy 3:15*: "*The church of the living God, the pillar and the mainstay of the truth,*" it can easily be seen that the reference here is not to the church of Rome. Nor does it refer only to the visible church of Ephesus, of which Timothy was bishop. The note in Scofield's Bible on this passage is worth quoting:

"The passages under this head (*1 Cor. 10:32; 1 Tim. 3:15*) refer to that visible body of professed believers called, collectively, 'the Church,' of which history takes account as such, though it exists under many names and divisions based upon differences in doctrine or in government. Within, for the most part, this historical Church, has existed the true Church, 'which is the body, the fulness of Him that filleth all in all.' (*Eph. 1:22, 25; Heb. 12:23*) like the believing remnant within Israel (*Rom. 11:5 note*). The predicted future of the visible church is apostasy (*Luke 18:8; 2 Tim. 3:18*) of the true Church glory (*Matt. 13:36, 43; Rom. 8:18, 23; 1 Thess. 4:14, 17.*")

The church of Rome claims to be this visible church. Apostasy, not infallibility, is therefore due to her.

Likewise, other texts of Scripture used by Catholics in their attacks against private interpretation of the Bible and to uphold the Catholic

church's claim to infallibility, can be shown to refer not to the church of Rome, but to the whole body of Christian believers. Thus, the text of *Matt. 28:20* "Behold, I am with you always even to the consummation of the world," has nothing to do with the church of Rome, nor is it a promise of infallibility to any organized church. Jesus Christ (in *John 14:23*) also declared: "*If a man love me, he will keep my words, and my father will love him and we will come unto him and make our abode with him.*"

Nowhere in the New Testament does our Lord and Saviour Jesus Christ tell us anything about the authority and infallibility of the church of Rome. Yet on this claim to infallible authority the whole structure of the Roman Catholic church rests. On the contrary, both Jesus Christ and the inspired writers of the New Testament continually warn against false Christs and false prophets who would arise and make such a claim.

The true Church of Christ is built upon the Rock which is Christ and is composed of the believing faithful who are saved by Christ—"Holy and without blemish, which is washed in the blood of the Lamb. . ."

► MANY talk about the "good old days" when everybody in America belonged to and attended church. How fallacious this is may be judged from the following figures:

Date	U. S. Pop.	Church Mem.	
1800.....	5,308,438	350,000	6%
1840.....	17,069,453	1,627,520	10%
1870.....	38,558,371	9,640,372	25%
1920.....	105,710,620	43,523,934	42%
1940.....	131,669,275	64,501,594	49%
1945.....	135,268,853	72,492,669	54%

Church attendance, however, is not necessarily proof of a Christian life, and there is a great mission work still to be done before the U. S. as a whole is won to Christ.

—Statistics from *The Lutheran Witness*



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THE PASSING SHOW

P. J. WHELAN

► **CONDITIONS** in Franco Spain are best described, according to Sam Boal in the N. Y. *Post* last November 27, by the following deadly lines he found scrawled on an aristocratic tombstone in Madrid's most fashionable cemetery:

"Si no eres estraperlista, militar o del clero,

En el proximo es vierno aqui te espero."

"If you aren't a black marketeer, a soldier or a priest, I'll be waiting for you here this coming winter."

► **RUSSIA'S BIRTH RATE** is up 35 per cent since December 1944, according to an AP report in the N. Y. *'Times'* of last November 22. Even before the war, Russia's birth rate was the highest in the world, being 44.1 for each 1,000 population from 1935 to 1939, compared to 17.1 for the U. S. during the same period. The latest increase is due to Russia's many 'ruble babies,' resulting from the decree awarding payments ranging from 400 rubles to mothers of three children, to 5,000 rubles and 300 rubles monthly for each child in excess of ten.

► **ON THEIR RETURN** from Germany last December 11, Methodist Bishop G. Bromley Oxnam, Episcopal Bishop Henry K. Sherill, and Lutheran Dr. Franklin C. Fray issued a report which stated: *"The Protestant churches in Germany, comprising 60 per cent of the population, have experienced a vigorous upsurge of life and activity since the end of the war. This is profoundly gratifying in view of the vicious persecution they suffered under the Nazi regime."*

► **THE LATE** Prime Minister John Curtin of Australia died a Presbyterian, a fact that was sadly admitted by *The Catholic Leader*, official newspaper of the Archdiocese of Brisbane, which recalled that Curtin *"was baptized and confirmed in the Catholic church and as a boy had been an altar boy and a member of a Catholic young men's society."*

► **PROTESTANT MISSIONS** in the Belgian Congo will receive some of the Government subsidies that formerly were given entirely to the Roman Catholic church, according to a report from Brussels in the N. Y. *'Times'* of last November 27. The amount received by the Jesuit missions in the Congo has been 37,000,000 francs a year. The change is due to the fact that the present Belgian Government includes Liberals, Socialists and Communists, and was not possible heretofore under a strictly Catholic administration in Belgium.

► **RICHARD PATTEE**, Catholic writer and lecturer, admits in the December issue of the *Holy Name Journal* that the populations of Latin-American countries are far from being Roman Catholic. The masses of the people, he says, have *"committed apostasy"* from Catholicism which is (1) practiced by only two types of women—*"the pious old ladies of the black dress and the mantilla,"* and, on Sundays, by *"the younger women dressed more to please the younger men than God"*; and (2) believed in only by certain intellectuals—those *"aware of the full significance of Catholicism as an ideology."*

► **GREATER UNITY** of Protestants in postwar Europe was promised by Dr. Hugh Thompson Kerr of Pittsburgh at a meeting of Presbyterians in the Hotel Roosevelt in New York City last November 28. Dr. Kerr had just returned from a tour of Europe as representative of the Presbyterian Restoration Fund and the World Council of Churches. Dr. Henry Sloane Coffin also spoke and stated, according to the N. Y. *Times*, that the Roman Catholics in Europe after World War I were in a better financial position than Protestants and were able to buy up church properties of bankrupt Protestants, and that this should not happen again. *"We are not going to sell out to the Roman Catholics,"* he declared.

► **THE SYDNEY** (Australia) *'Sun'* of last May 13 reported that, *"Problems of conscience kept the Roman Catholics away from the National thanksgiving service at the War Memorial in Canbarra on V-E Day, as they had a few weeks before at the memorial service held at the steps of Parliament House for President Roosevelt."*

► **A CHARGE** that the Catholic Sinarquist Union in Mexico has been receiving weapons from "certain U. S. firms" to foment armed rebellion against the Government, was made by Lombardo Toledano last December at an open-air meeting in Mexico City. According to the report in the N. Y. *Times* of December 18, Toledano "also charged Pope Pius XII of inciting Mexican Catholics to revolt against the Government and charged that the local hierarchy was organizing a political party to seize power."

► **ALSO IN MEXICO**, 'Tiempo' magazine, according to the *Emporia (Kans.) 'Gazette'* of November 15, "charged that the political activities of the Catholic church in Mexico were endangering national peace." Specifically, 'Tiempo' charged that "the speeches by church dignitaries at the Fiftieth anniversary of the coronation of the Virgin of Guadalupe on October 12 had political implications and that the Catholic church in Mexico had 'converted' itself into a political instrument." A Catholic boycott was immediately instituted against the magazine, but public opinion rallied to the defense of its editor, Martin L. Guzman, "who was honored at a testimonial dinner attended by more than 1,000 which included Government officials and some of the most prominent Mexican political figures."

► **H. G. WELLS**, noted British author and prophet of the atom bomb, has written his latest book at the age of 79 and calls it *Mind at the End of its Tether*. In it he turns to Biblical prophecy and proclaims that the end of the world is soon to come. "This minor planet," he says, "is spinning more and more swiftly into the vortex of extinction."

► **AN ORDER** severing diplomatic relations between Japan and the Vatican was issued by Supreme Allied Headquarters in Japan last December 16. The next day, according to the N. Y. *'Times'* of December 18, "a spokesman for the Vatican's Secretary of State said that the Holy See had not received official notification of Gen. Douglas MacArthur's order." Ken Harada, Japan's ambassador to the Vatican, has been living in the Vatican since the end of the war along with former Nazi ambassador Baron Ernest von Weizsäcker.

► **LED BY TWO PRIESTS**, a group of Catholic War Veterans and the Knights of Columbus carrying signs, picketed the meeting of the 'Nation' Associates discussing the future of the atomic bomb at the Hotel Astor last December 3. They protested the presence of Harold Laski because of his recent broadcasts from London in which he criticized the Vatican for its aid to Franco Spain.

► **DEFENDING** himself for not having protested against the atrocities committed in Nazi horror camps, Pope Pius XI is reported by a correspondent of the *Paris Matin* as stating: "We knew that grave persecutions were taking place in Germany, but we were never informed on the inhuman character of the Nazi repression." As recorded in the N. Y. *Times* of last November 14, the Pope further told the *Matin's* correspondent that "incomplete reports on concentration camps were received at the Holy See from the German Vicariate." The Vatican is admitted to be the best "listening post" in Europe, and the Papal Nuncio in Berlin was the 'dean' of Hitler's entire diplomatic corps.

► **ROMAN CATHOLIC** students for the priesthood among Nazi war prisoners in French Africa have received favored treatment by being sent to continue their studies at the Convent of Notre Dame du Rivet, according to the Catholic *Register* of last August 25. From London it was also reported by the *Register* that the British were releasing candidates for the Catholic priesthood.

► **EVERY** true American should praise the action of Catholic Bishop Toolen of the diocese of Mobile, Ala., in suspending the vicious Coughlinite priest, Arthur W. Terminiello, pastor of the Sacred Heart Church, Anniston, Ala., last Nov. 26. Had he not been a priest, Terminiello's seditious, anti-American, anti-Semitic radio broadcasts and writings during the war would have landed him in jail, or the electric chair. His suspension as a priest, however, must not be construed as a suspension of his subversive activities. He has since intensified his hate-mongering campaign under the sacred protection of freedom of the press.

About Books

THE WORLD, THE FLESH, AND FATHER SMITH, by Bruce Marshall; Houghton, Mifflin Co. Price \$2.50.

THE MORAL THEOLOGY of the Roman Catholic church has well been defined as a system by which one may break the Ten Commandments without committing sin. In like manner, the Catholic practice of confession could as well be defined as a means of getting pardon of sins without having to be sorry for them. This fact is clearly and undeniably, if amusingly, brought out in a recently published novel that reeks of Catholic propaganda, entitled *The World, the Flesh, and Father Smith*. The author could have left well enough alone and called it *The World, the Flesh, and the Devil*. It is a book that has been widely reviewed and advertised. It is said to be greatly relished by priests, and so great has been the publicity in its favor that it has actually been made into a "Book of the Month Club" selection.

On pages 16 to 22, the author describes how Father Smith forgives the sins of a dying sailor in a bawdy house. "He started off to tell the priest about all the women he had known in Buenos Aires and Hong Kong and said that he had liked the women in Hong Kong best." When the priest rebuked him for talking this way on his deathbed about the "tawdry Jezebels in foreign ports," the dying sailor spoke back and said "the women weren't tawdry at all, especially the ones in China, who had gold on their fingernails and wore black satin slippers with high red heels, and that now that he came to think of it he wasn't sorry for having known all these women at all, since they had all been so beautiful and that he would like to know them again if he got the chance."

The old sailor had only a few minutes to live, so the author makes Father Smith do as is customary with priests in the Catholic confessional:

"In despair Father Smith asked the old sailor if he was sorry for not being sorry for having known all these women, and the old sailor said that yes he was sorry for not being sorry. Whereupon Father Smith said that he thought God would understand, and he absolved the old

sailor from his sins, pouring the merits of Christ's Passion over the old sailor's forgetfulness of God and those long-ago dresses that had made such lovely sounds."

The whole book is very insulting to Protestants in Scotland where the plot is laid. Nor is it without a touch of the usual Catholic anti-Semitism. The author pictures Father Smith walking the streets praying for the "slothful, selfish and stupid" Calvinists of the Church of Scotland. "In the doorway of a tenement," he writes, "a brilliant young Jew stood swinging a yellow cane. Father Smith said a prayer for him, too, as he passed, although he didn't think it would do much good."

Books such as this, together with a flood of Catholic propaganda movies, are receiving high acclaim in America today, while scarcely a book or movie that does honor and justice to America's Protestant heritage—and none at all that is in the least way critical of the Roman Catholic church—is afforded any publicity.

• • •

A RECENT BOOK, *One Nation*, by Wallace Stegner and the Editors of *Look* magazine, in its section on the Catholic church in America, reproduces a whole page from THE CONVERTED CATHOLIC MAGAZINE. In keeping with the policy of *Look* magazine, that escapes condemnation as pornographic by the Catholic NODL by interlarding its pictures of semi-nude actresses with glorifying pictures of Catholic church affairs, this book pays homage to the church by stressing its ritual and clerical robes, omitting anything that might hurt the sensibilities of Catholics.

A review of *One Nation* by Herbert Lyons in the *New Republic* of last November 19 correctly stated that its treatment of the Catholic church is "merely polite and perfunctory," and admirably comes to our defense by declaring that: "It is hard to understand why the editors imply—as they appear to do by reproducing a page from *The Converted Catholic*—that it is bigoted to raise questions about the Vatican's pro-war foreign policy."

THE EDITOR'S MAILBAG

"I HESITATED at first to subscribe to your magazine, fearing it might be a mere scandal-sheet. But my husband and I are delighted with the very scholarly, dignified and well-documented articles in your magazine. I hope all the important men in the U. S. Government are receiving it."

—Mrs. Ruth G. Short,
Allenhurst, N. J.

• • •

"YOUR WRITINGS are an everlasting credit to the welfare and dignity of the United States."

—Daniel Taylor
Downey, Calif.

• • •

IN REPLY to his request for clarification of the setting up of a Roman Catholic chapel for mass and confession at the Methodist College of the Pacific in Stockton, Calif., as reported in THE CONVERTED CATHOLIC MAGAZINE of last October, Rev. J. B. Staley, of Grafton, W. Va., received the following letter from Dr. Tully C. Knoles, President of the college:

"My dear Mr. Staley:

During the war, the College of the Pacific had a Navy V-12 unit on its campus. Large numbers of these students were of the Catholic faith and the Catholic Church in Stockton requested the use of a room which might be used for their chapel services. They outfitted the room with a confessional and a Catholic altar and masses and other services were then available to all Catholic students on campus.

At the closing of the V-12 unit, the percentage of Catholics on campus did not warrant the continuing of this service and it has been discontinued.

Cordially yours,

—Tully C. Knoles
President"

WILL YOU HELP THIS PROJECT?

MANY would like to see our booklet, "VATICAN POLICY IN THE SECOND WORLD WAR," sent to every member of Congress. A copy has already been sent to all the governors with very good results. In contributing \$20 toward the cost of sending a copy first class mail to all the congressmen, a reader says:

"I am delighted to learn that the governors of every state have received a copy of 'VATICAN POLICY IN THE SECOND WORLD WAR.' I am enclosing \$20 toward the cost of \$200 of sending a copy with an accompanying letter to each congressman in the U. S. I think you should raise your sights high above this. Enough money should be secured to send a copy to every clergyman in the U. S., accompanied by a letter from the head of his church directing him to bring the matter before his congregation. Too big an order? Oh, no, it behooves all the intended victims of Clerical Fascism to bestir themselves. If they do not, they will wake up to find themselves without a church, i.e., a church of their own choosing. Next in line should be every instructor in history, and then every schoolman. I hope this project will receive the support it deserves."

—J. C. Robertson,
Long Beach, Calif.

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'FACTUAL MARVEL'

"May I express my deep personal appreciation of the work you are doing? To my mind, a person who does not read 'The Converted Catholic Magazine' cannot be really informed in regard to the world political situation. Furthermore, not only is your magazine a factual marvel, but also it presents our Lord and Savior as the all-sufficient cure for the ills of men."

—Rev. R. John Bloomquist
Hedrick, Iowa

RECOMMENDED BOOKS

The following books have been chosen and are recommended as containing good source material on the aims and activities of the Roman Catholic church today

DER FUEHRER, by Conrad Helden, who is recognized as knowing more about the rise of Hitler and Nazism than any objective historian alive. He does not omit the part played by the Vatican and the Catholic hierarchy in bringing Hitler to power. 778 pages. Price\$3.00

THE SPANISH LABYRINTH, by Gerald Brennan; the most authoritative and best documented account of the social, political and religious background of the Spanish civil war. 384 pages. Price.....\$3.50

CONTEMPORARY ITALY, by Count Carlo Sforza; a storehouse of valuable and fascinating information by a recognized leader of Italian liberalism who was Italy's Minister of Foreign Affairs before Mussolini. Of particular interest are his inside revelations of the Vatican's war-mongering among the nations. 430 pages. Price\$3.50

WHAT TO DO WITH ITALY? by Salvemini-La Piana. The authors of this excellent work are: Professor Gaetano Salvemini, undaunted foe of Fascism and political Catholicism, and Professor George La Piana, ex-Catholic priest, church historian and authority on Canon Law, now professor of history at Harvard. Both are authorities on Italy. 301 pages. Price\$2.75

THE PRIEST, THE WOMAN AND THE CONFESSIONAL, by Father Chiniquy; (New Edition). Price.....\$1.00

RELIGIOUS LIBERTY IN LATIN AMERICA? by George P. Howard. This is a "must" book for every minister, every missionary-minded person, every lover of democracy and religious freedom. It contains first-hand information on the Roman Catholic campaign against Protestant missionary work in Latin America. 170 pages. Price\$2.00

SCHOOL AND CHURCH. The American Way, by Conrad Henry Moehliman; a historical approach to the problem of religious instruction in the public schools; a fully-documented defense of the American public school system against the attack by the Roman Catholic Church. 178 pages. Price\$2.50

FREEMASONRY AND ROMAN CATHOLICISM, by H. L. Haywood; an authoritative exposition of the persecution of Freemasonry by the Roman Catholic church. 224 pages. Price.....\$2.50

ROME STOOPS TO CONQUER, by Boyd Barrett, ex-Jesuit priest; a keen analysis of the strategic plan of the Roman Catholic church to win America by its doctrines and practices, 267 pages. Price\$3.00

We have on hand a quantity of the pamphlet "A VITAL CONDITION FOR LASTING PEACE," by Dr. Leopold Mannaberg. Since this item has been included in the new edition of "Behind the Dictators," we do not list it with our other pamphlets. It should serve, however, as an excellent introduction of the Catholic question to your friends, and we would be pleased to mail a copy to any TEN names you send us for only.....\$1.00
"Behind the Dictators" is now also available in Spanish at \$1.00 a copy.

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OF INTEREST ON THE ROMAN CATHOLIC QUESTION

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